A DEPLORABLE SCHEME OF FALSIFICATION AND ACCUSATIONS

PART 1 OF A REVIEW OF THE PAKISTANI GOVERNMENT'S "WHITE PAPER": QĀDIYĀNIYYAT — A GRAVE THREAT TO ISLAM

MIRZĀ ṬĀHIR AḤMAD

A Review of the Pakistani Government's
"White Paper": *Qādiyāniyyat—*
A Grave Threat to Islam

Replies to Some Allegations

(1)

A Deplorable Scheme of Falsification and Accusations against the Aḥmadiyyah Muslim Jamā'at and its Background

An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rta}
on January 25, 1985
at the Faḍl Mosque, London

A Deplorable Scheme of Falsification and Accusations Against the Ahmadiyya Muslim Jama'at and Its Background

An English translation of the Friday sermon delivered in Urdu by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (rahmatullah 'alaih), on January 25, 1985, at the Fazl Mosque, London.

Translated by: Wasim Malik

Revised by: Tasnif—Ahmadiyya USA Jama'at

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Contents

Title

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Preface

About the Author

A Deplorable Scheme of Falsification and Accusations

- The Current State of Affairs
- The Loss of Their Rights
- Fresh Desire for Sacrifices
- A Popular Sentiment
- The Publicity of Ahmadiyyat in All Corners of Pakistan
- The Extent of Moral Depravity
- Imprint of the Character of Ahrar on the Government
- Background of the Opposition
- Schemes Were Hatched in Advance
- No Element of Decency in Present Government
- How Pakistan Would React to the Truth
- A Duplicity in Governmental Policy
- There is No Truth Behind Their Objections
- The Cowardice of the Government
- Admission of Defeat
- So-Called Solution to Hundred Year Problem
- A Treacherous Effort for Fault-Finding
- A Great Benefit for the Ahmadiyya Muslim Jama'at
- Another Great Benefit Provided by the Government of Pakistan
- Bundle of Allegations Against the Promised Messiah[as]
- Extremely Disgusting and Hateful Literature
- The Progress of the Ahmadiyya Muslim Jama'at

Great Victories are Destined for Us
An Example to Keep in Mind

Glossary of Important Terms

Preface

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Gracious, the Merciful

A perfect example of the cruel treatment of the Ahmadiyya Muslim Jama'at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qadiyaniyyat—A Grave Threat to Islam*, was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this 'Islamic Republic' has set aside all Islamic values and has done away with many basic human rights including religious social freedoms of the Ahmadiyya Muslim Jama'at. Using the White Paper as a crutch, the government of Pakistan claims the beliefs of the Ahmadiyya Muslim Jama'at compel it to impose restrictions upon the Ahmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Ahmadiyya Muslim Jama'at has responded to in the past on the basis of the Holy Qur'an and the Ahadith.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response to these allegations by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV^{rta}, the then Imam of the Ahmadiyya Muslim Jama'at, to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on January 25, 1985 at the Fazl Mosque, London.

The translation of this Friday sermon was done by Wasim Malik. The translation team headed by—Munawar Ahmed Saeed, under the direction of Wakalat-e-Tasnif London—finalized this series of Friday sermons for publication. Important contributions were made by Rashida Rana, Muhammad Dawood Khokhar, Karimullah Zirvi, Luqman Tahir Mahmood and several other team members. May Allah bless them all. *Amin.*

This book uses the system of transliteration adopted by the Royal Asiatic Society.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

sas *sallallahu 'alaihi wa sallam*, meaning 'may the peace and blessings of Allah be upon him' is written after the name of the Holy Prophet Muhammad[sas].

as *'alaihis salam*, meaning 'may peace be upon him' is written after the name of Prophets other than the Holy Prophet Muhammad[sas].

ra *radi-Allaho 'anhu/'anha/'anhum,* meaning 'may Allah be pleased with him/her/them' is written after the names of the Companions of the Holy Prophet Muhammad [sas] or of the Promised Messiah[as].

rta *rahmatullah 'alaih,* meaning 'may Allah shower His mercy upon him' is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[sas] or of the Promised Messiah[as].

Please note that in referencing the Holy Qur'an, we have counted 'In the name of Allah, the Gracious, the Merciful' as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Amin.*

Munir-ud-Din Shams
Additional Wakilut-Tasnif London, UK,
February 2008

About the Author

Hazrat Mirza Tahir Ahmad[rta] was born in Qadian, India, in 1928 to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad[ra] and Hazrat Maryam Begum[ra]. He received his early schooling in Qadian. After graduating from the Ahmadiyya Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Hazrat Mirza Tahir Ahmad[rta] had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalifatul Masih IV, the fourth Head of the Ahmadiyya Muslim Jama'at. He was elected to this office in 1982, one day after the demise of his predecessor, Hazrat Mirza Nasir Ahmad[rta].

The anti-Ahmadiyya ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Hazrat Mirza Tahir Ahmad[rta] to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organised thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in

England, MTA (Muslim Television Ahmadiyya) international is one of the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Ahmadiyya Muslim Jama'at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Hazrat Mirza Tahir Ahmad[rta] passed away on April 19, 2003 at the age of 74. He is succeeded by Hazrat Mirza Masroor Ahmad [may Allah be his help], the present Head of the Ahmadiyya Muslim Jama'at.

A Deplorable Scheme of Falsification and Accusations

After reciting *tashahhud*, *ta'awwudh*, and *surah al-Fatihah*, Huzoor[rta] recited the following verses of the Holy Qur'an:[1]

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ِۨابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى
الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ
قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ۝
اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ
وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا
وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ۝
يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ
وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝
هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ
عَلَى الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝

Huzoor[rta] said:

The campaign of vilification against the Ahmadiyya Muslim Jama'at—started by the present government of Pakistan—has many different aspects. One is that the innocent people of Pakistan are being forced into a situation where they find their interests inextricably linked to the denunciation of the Promised Messiah[as]. In this way, the government of Pakistan has given the rejection of the Promised Messiah[as] a public character. This is however not the kind of mass movement that grows out of

popular demand, but has instead become the law of the land that has compelled every citizen of Pakistan to either slander the Promised Messiah[as] or face the forfeiture of certain rights.

The Current State of Affairs

Now Pakistani citizens will not even have the right to vote unless they reject and denounce the Promised Messiah[as]. We have been presented many instances of Pakistani citizens who openly remonstrate against this law saying that they do not know about Mirza Ghulam Ahmad Sahib or whether he was in fact appointed by God, and that they should not be burdened with this sin [of rejecting him[as] without knowledge]. However, since they cannot carry out their normal activities and are forced against their will, a sizeable number of such citizens unwillingly sign the declaration of denunciation.

The Loss of Their Rights

Another method of vilification deprives Ahmadis of their fundamental rights and subjects them to brutal persecution while their persecutors receive support and are encouraged by the government. Those who dare come forward as witnesses in favour of Ahmadis are rejected, while those who bear false witness against Ahmadis are supported and trusted as credible. There are a variety of hostile and discriminatory measures against Ahmadis. For example, they are denied employment and attempts are made to refuse them admission into the academic institutions. These and numerous other harassments in every-day life are used with the singular intent of making Ahmadis recant their faith. As the world knows—and this realisation is coming to the people of Pakistan in no uncertain terms—any

attempt to make Ahmadis renounce Ahmadiyyat cannot succeed. The outcome of this persecution is quite the opposite. By the Grace of Allah, there has been a resurgence in faith and devotion among Ahmadis.

Fresh Desire for Sacrifices

A renewed spirit of sacrifice is being noticed. There is a renewed sense of courage, determination, sacrifice, and high resolve. It is a remarkable divine favour that the government has miserably failed in this aspect of its antagonistic designs.

Their failures are becoming evident through information received from the members of the Jama'at. These reports indicate that most non-Ahmadi Pakistanis, before signing the document of the denunciation, feel apprehensive. They agonize over the question of whether they have fully investigated the claims of the person they are going to denounce. They wonder whether they are being forced into a disgraceful act for worldly gains.

A Popular Sentiment

This is the popular sentiment that is growing. Divine Providence has aroused the conscience of the people to the extent that we ourselves were not able to. Prior to this, there was a general lack of interest in Ahmadiyyat and publicly available information was scanty. It is also a fact that Muslims are divided into many sects, and very few among them really know their beliefs, the fundamentals of Islamic ideology, and the practical requirements they need to fulfill. These Muslims live in a state of unmindful torpidity. Therefore, there was little interest about

the Ahmadiyya Muslim Jama'at. There were very few among them who seriously considered the Promised Messiah [as] an impostor, and a large section of people preferred to remain silent spectators for the fear of the *mullas*.

The Publicity of Ahmadiyyat in All Corners of Pakistan

Now, the awareness about Ahmadiyyat has reached the four corners of Pakistan. People are being introduced to Ahmadiyyat at places where no Ahmadi has ever set foot. People, who were completely unaware of Ahmadiyyat, now hear the call of their conscience; they are being forced to decide upon the issue, which they cannot decide [for lack of information]. By the Grace of Allah, this is creating an interest in learning about Ahmadiyyat and the results of that interest are already visible.

The third method of vilification against Ahmadiyyat employs literature published and distributed on a large scale. Some of these pamphlets were translated into different languages and distributed around the world directly as well as through Pakistani embassies. In these pamphlets, an attempt was made toward character assassination of the Promised Messiah [as] with absolute falsehood and slander. This has caused great distress to the members of Ahmadiyya Muslim Jama'at around the world, and particularly in Pakistan, where the press is constantly engaged in this slander. The government of Pakistan is spending millions on the vilification of the Promised Messiah [as], and thereby violating all the standards of ethical, rational, and civil conduct.

The Extent of Moral Depravity

It is outrageous that the government fabricates tales about the Promised Messiah[as] and publishes them in different languages around the world. One is astounded that such moral depravity exists in this civilized age. If we observed such behaviour in a common man, it would indicate moral turpitude, but such debased acts from a governmental body are unimaginable. Governments, even when they are secular and atheistic, demonstrate responsibility, and their discourses reflect dignity and diplomacy. Even when they consider a group inimical, they observe protocols of decency and decorum. In this respect Pakistan stands out, where all the norms of ethical conduct have been cast aside and all the standards of moral restraint have been dispensed with.

Imprint of the Character of Ahrar on the Government

The government has adopted the undignified language of the Ahrar, which reminds us of the language spoken around Mochi Gate of Lahore and in the streets of Amritsar; it also evokes the language of the era when their imaginary 'conqueror' used to 'invade' Qadian. This street talk has become the official language of the government. The temperament, character, and conduct of this government are strongly influenced by the Ahrar. This is the image of the government seen around the world.

These days it has become routine for the government to make false and factitious allegations against Ahmadiyyat and the Promised Messiah[as]. In this context, a short pamphlet entitled '*Qadiyaniyyat—A Grave Threat to Islam*' has been published and distributed all over the world in the form of a so-called 'White Paper'. In one of the Friday sermons, I expressed my intentions

to examine every allegation in it, *insha'Allah* [God Willing], but during this period, different scholars and writers of the Ahmadiyya Muslim Jama'at made independent efforts and produced several excellent articles. Some of these articles are ready for publication, but it is difficult for these articles to reach every Ahmadi. Further, there is a section of the Ahmadiyya Muslim Jama'at that is not well-educated, some have no tradition of reading, and there are other individuals who have no preference for reading. Therefore, such a wide and extensive communication is not possible through any means other than Friday sermons. I see many benefits in the distribution of the cassettes of Friday sermons in different languages by [our] missionaries. This method of communication has proven to be very effective. Other scholarly efforts that have been undertaken in this regard are quite valuable and useful in their own rights; and we will benefit from them too. As I mentioned earlier, I also plan to say something on this subject, *insha'Allah*. However, in today's sermon I want to talk about the background of the opposition and then address the objections that were repeated in the so-called White Paper. *Insha'Allah*, I will try to respond to these objections through a series of sermons or through speeches at the occasion of *Jalsa* [Annual Convention] when more time is available.

Background of the Opposition

The background of the opposition is that it is the result of a sinister conspiracy. The background reveals prolonged efforts that have been ongoing in this regard. Our members are not really aware of the sequence of events, which have already taken place, and the chain of events connected to the occurrences of 1974. A part of the existing hostilities against the Ahmadiyya

Muslim Jama'at indicates the government's collusions with foreign powers and other religious organizations. Imperialist powers are behind this conspiracy. Their evil designs were formulated and meticulously planned into a blueprint some years ago. Many things have been put into black and white. Clandestine arrangements have been made. Billions of rupees are being used against the Ahmadiyya Muslim Jama'at under this plan. I have been aware of this scheme for at least twenty years. Not only this, but the groups that are opposed to us were extensively trained, and were also employed to interfere in the internal affairs of Pakistan. *Insha'Allah*, I will discuss various details, if needed or warranted by the situation.

Schemes Were Hatched in Advance

As I mentioned earlier, the current agitation against us is linked to the events of 1974. Actually, the roots of the events of 1974 were laid down in the Pakistani Constitution of 1973. Some words or clauses were included in the constitution, which in due course could connote a status for Ahmadis that would be different from and relatively lower than that of the rest of the citizens. Sensing this inherent danger in the 1973 constitution, I drew the attention of Hazrat Khalifatul Masih III[rta] towards this matter. Subsequently, the Ahmadiyya Muslim Jama'at tried to counter the effects of this antagonism at various levels; it however became exceedingly clear that the government of Pakistan was not alone in this opposition. It became evident that the opposition was a result of a preplanned scheme and that it was bound to intensify. Anyhow, the events of 1974 showed that our concerns were valid.

There is a world of difference between the government of Pakistan in 1974 and the present government. The previous government possessed some decency. It showed decency in its dealing with its citizens and a sense of decorum in its interactions with foreign countries, although there was no lack of animosity towards Ahmadiyyat. Both the governments have their share in the persecution of and scheming against the Ahmadiyya Muslim Jama'at—there is not much difference between the government of Mr. Bhutto and the present government in that respect. However, as far as decency is concerned, there is a difference. Mr. Bhutto was a leader of the people and claimed to be adored by the masses. He wanted to maintain his populist image and wished that the people would remain unaware of his corrupt and autocratic practices. Therefore, before taking steps against the Ahmadiyya Muslim Jama'at, he took the issue to the National Assembly, convened it as a people's court, and gave the Ahmadiyya Muslim Jama'at an opportunity to defend itself in order to avoid any criticism from foreign countries. As a matter of fact, Mr. Bhutto, who had great ambitions, was trying to widen his circle of influence in the international arena. He was not content to be the leader of Pakistan alone and—like Mr. Nehru—aspired to emerge as a leader of the East. He wanted the world to acknowledge his leadership and political vision. Since he was concerned about his image in the outside world, he raised the Ahmadiyya issue in such a manner that would give the impression that things were beyond his control and that he did not have any other choice. Thus he provided the head of the Ahmadiyya Muslim Jama'at and his advisors with an opportunity to put forward their case. The National Assembly spent a long time on this question. Finally, Mr. Bhutto used this as a pretext and claimed his helplessness in this matter.

No Element of Decency in Present Government

The element of decency is completely missing from the present government, because it is neither a people's government nor does it care about international opinion. An autocracy is an autocracy. No matter how much effort the autocracy makes to appease public opinion, in the ultimate analysis, its very nature dictates that it be unconcerned about what the world may say. This is part and parcel of autocracy. It seeks popularity but without paying any price. If it gains popularity without paying a price, well and good. However, if it does not gain popularity, it would not change its ways, because an autocracy cares not what others say. This aspect of autocracy is quite evident in the current campaign against us.

In 1974, before the Bhutto government made its decision, the representatives of the Ahmadiyya Muslim Jama'at testified for fourteen days before the National Assembly. The Ahmadiyya Muslim Jama'at also presented its viewpoint in writing. During the testimony, the government, which was shrewdly clever, realised that making the National Assembly proceedings accessible to the public would not serve its objectives but might have a reverse effect. They feared that the world, instead of acknowledging the proceedings as due process where the Ahmadis were given every right, might conclude quite the opposite. It seemed conceivable that as a result of these deliberations, the world might view the Ahmadiyya Muslim Jama'at as oppressed and persecuted. The Ahmadiyya Muslim Jama'at presented such forceful and convincing arguments, which were logical as well as authentic, that no one could conclude that it was non-Muslim. Therefore, the government circumvented this impending danger by making the recording of

the National Assembly proceedings unlawful. It also decided not to make the proceedings public.

How Pakistan Would React to the Truth

Once a member of the National Assembly was asked why they do not publish the proceedings and expose the falsehood of the Ahmadiyya Muslim Jama'at, as they claimed that the National Assembly had unanimously given its verdict that the Ahmadiyya Muslim Jama'at, due to the beliefs it holds, is outside the pale of Islam. The member laughingly responded that the questioner should be grateful that they did not publish the proceedings, because if it were published, half of the Pakistani population would become Ahmadi. I understand that it was his modesty that made him utter this understatement. I believe that if the Ahmadiyya viewpoint reached the people of Pakistan, then there would be no reason why the whole Pakistan did not become Ahmadi, except of course the unfortunate few who are forever doomed to reject guidance, ومن يضلله فلا هادى له since those who are adjudged by Allah to be transgressors are deprived of guidance. Such exceptions do exist. But, in good faith, I presume that if the majority of Pakistanis—especially those of the present generation, who are relatively reasonable and, unlike their ancestors, do not believe in blind following—get to know the Ahmadiyya position, then such people will become Ahmadi by the Grace of God.

A Duplicity in Governmental Policy

Thus the present government eliminated that possibility by unilaterally attacking the Ahmadiyya Muslim Jama'at and at the same time prohibiting it from responding to the allegations and

thereby from defending itself. The government's attitude was evident by its preemptive ban on the Ahmadiyya Muslim Jama'at's literature, which contained irrefutable rebuttal of allegations to be made in the future. This dichotomy that exists in the governmental policy betrays more of a sly mischief than mere stupidity. On the one hand, they claim that they confiscate the books of the Promised Messiah[as] for the sole reason that they offend the sensibilities of Muslims, particularly the Muslims of Pakistan, and on the other, they publish only those selected passages which, according to them, are objectionable. The publications of the passages that are deemed inoffensive are banned and the passages that are allegedly offensive are published and distributed all over the world at a great cost. Therefore, it looks like a contradiction, but this arises out of insidiousness. Their plan is to make unjust and malicious attacks on the Promised Messiah[as].

There is No Truth Behind Their Objections

In the books of the Promised Messiah[as], there are answers to all the objections. When a fair-minded person studies these books and examines the contexts of the allegedly objectionable passages, he realises that all the objections disappear naturally. This phenomenon did occur during the proceedings of the National Assembly. Hazrat Khalifatul Masih III [rta] graciously permitted me to accompany him during the proceedings of the Assembly. The members of the delegation including myself were astonished to note that whenever the books of the Promised Messiah[as] were criticised, Hazrat Khalifatul Masih III [rta] would read out the preceding and the following portions of the passage in question, and there was no need to give any other

explanation. The audience would be completely persuaded that the objections were groundless and resulted from taking the passage out of the context. Whenever any explanation was needed, Hazrat Khalifatul Masih III[rta] would elaborate upon it, but the writings of the Promised Messiah[as] contain adequate repudiation of such criticisms. It is true that if a passage is taken out of the context and is presented like an interpolation, then it might be considered offensive, although it was never the intent of the writing. The Promised Messiah[as] never intended to express what was attributed to him.

The Cowardice of the Government

In fact, passages are being presented as offensive, but the truth, which repudiates their manufactured 'offensiveness' is being concealed from the public. So this was this government's plan. Therefore, they started confiscating the books of the Ahmadiyya Muslim Jama'at even before this event. They did not stop at that —they closed down our press and banned our newspapers and journals.

Admission of Defeat

This is cowardice, which signifies weakness. Thus they have virtually admitted their defeat. No power that has persuasive arguments ever takes up arms and puts legal impediments against the exercise of the freedom of expression. This is against common sense and is, indeed, against their own interests. All their efforts are focused on attacking us and at the same time preventing us from defending ourselves. This portrays an extreme cowardice, an ultimate admission of defeat and the fact that they have no arguments left in their arsenal. In the same

vein, on the one hand, they claim that the number of Ahmadis is insignificant, barely reaching eighty thousand. On the other hand, they raise the specter of Ahmadiyyat as a grave threat to the world of Islam. They also proudly proclaim that they have averted this great peril by confiscating the Ahmadiyya literature.

Therefore, this government writes in the paper that the measures taken by the National Assembly of the previous government was a great feat. In spite of that, they had to dissolve the National Assembly and accuse all its members, with a few rare exceptions, of being wicked and dissolute. Nevertheless, they acknowledged this 'accomplishment' of the National Assembly because there exists between them a shared objective and a common mode of thinking. Therefore, they proclaimed that it was an extraordinary feat by means of which a hundred-year-old issue was resolved. Again, in their opinion, the issue was not quite resolved—and they, by enacting a few more ordinances, were destined to complete the total annihilation of Ahmadiyya Muslim Jama'at. Now that is done, there is no threat to the world of Islam any more.

So-Called Solution to Hundred Year Problem

A question arises: how has this problem been resolved and how are Muslims saved from the danger? There is a purported explanation at the end of this pamphlet, which states that the problem has been resolved by enacting an ordinance that prohibits Ahmadis from making [*adhan*] call for prayer, from identifying themselves as Muslim, from reciting or writing the Islamic [*kalimah*] proclamation of faith, from calling their mosque a mosque, from adopting Islamic manners, and from following

the Qur'anic injunctions. The pamphlet seems to be saying, 'Watch us rejoicing now, for we have resolved this terrible problem!' This is the inference they have drawn. There is no limit to their stupidity! Sometimes stupidity is hidden behind a veil of shrewdness. When a person who is devoid of piety wants to attain his goal with deceit, all his schemes contain latent stupidities, which surface in the form of internal contradictions. The schemes based on true wisdom never contain any contradictions.

A Treacherous Effort for Fault-Finding

The present government—believing itself to be smarter than the Bhutto government—adopted the approach that it was Bhutto government's foolishness that gave Ahamdis an opportunity to argue their case in the National Assembly. The 'White Paper' states that there should never be any discussion with the claimants of prophethood and there should not be any attempt at defeating them with arguments; they should be dealt with as the present government has dealt with them. Nonetheless, along with these extreme measures, the present government has started making false and unjust allegations against the Ahmadiyya Muslim Jama'at. We learn from the Holy Qur'an that the oppressor never benefits from his oppressive measures. The Holy Qur'an says:[2]

...فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ تَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ۝

That is, what the hypocritical people do is completely at odds with what they profess. They appear to converse wisely; but at

the same time, they continue to commit folly. Therefore, their efforts do not bear fruit. They start a fire hoping to enjoy the destruction it will inflict, but God denies them their evil pleasure by taking away their vision. The flames of fire, instead of ravaging others, snatch away their own vision. They are left in total darkness where they cannot see anything. In the same way the hostilities of the present government have indirectly benefited the Ahmadiyya Muslim Jama'at and shall continue to benefit us in the future, *insha'Allah.*

At present, the Ahmadiyya Muslim Jama'at is passing through a phase about which God says in the Holy Qur'an:[3]

... عَسٰٓى اَنۡ تَكۡرَهُوۡا شَيۡـًٔا وَّهُوَ خَيۡرٌ لَّكُمۡ ۚ ...

That is, as it often happens—and it is likely to happen to you too —that you dislike a thing and you are distressed by it,

... وَّهُوَ خَيۡرٌ لَّكُمۡ ۚ ...

but that thing is a source of blessing for you. You force your children to take bitter medicines in spite of their cries and protests and sometimes you overpower them to make them go through this ordeal because you know it is for their own good. God says that He will treat you in a similar manner, which will appear to hurt you but in the long run will be in your best interest.

A Great Benefit for the Ahmadiyya Muslim Jama'at

The government of Pakistan published literature about the Ahmadiyya Muslim Jama'at and circulated it over the world. The main advantage to us from this is now the whole world has started to take note of us. Many did not know that an Ahmadiyya Muslim Jama'at even existed. Now that this information has reached them, the world media has taken note of it. The world is now at least twenty times better informed about the Ahmadiyya Muslim Jama'at than it was before the promulgation of this ordinance. The vast majority in the United States and Britain was unaware of us. We could not have reached the millions through a few missions in those countries. Now that the Ahmadiyya Muslim Jama'at is going through hardship and persecution in the current opposition, it has created wide sympathy for us. The world has started taking interest in us. People have started reading our literature and have started inquiring about us. As if it was not enough, the unjust and unfair literature by the government of Pakistan has done the rest. The style of that literature is such that sensible people immediately realise that there is something odd about the entire business. What intrigues them is the claim that the Ahmadiyya Muslim Jama'at that allegedly numbers only seventy thousand—notwithstanding its extensive efforts over a hundred years—is a threat to the powerful Pakistani government and a menace to the entire Muslim world. This claim is so unreasonable that it cannot be accepted by anyone. Even those who are unfamiliar with our Community develop sympathy for our curiosity about us when they are exposed to such baseless assertions.

Another Great Benefit Provided by the Government of Pakistan

By the Grace of Allah we have gained an excellent opportunity which had been lost before. In the past our hands were tied about the proceedings of the National Assembly but now they have relieved us from that restriction and have provided us with an opportunity to respond and repudiate. The previous government had prevented us from writing or talking about the National Assembly proceedings. This government has borrowed the questions from the proceedings—I was present at the proceedings and therefore I have firsthand knowledge that these are exactly the same questions. Some of those questions have been included in the 'White Paper', and the rest of the material was handed over to so-called magazine, *Qaumi Digest*, which in fact is a rag.

Bundle of Allegations Against the Promised Messiah as

We do not know how much money the government has received. An issue of this magazine was entirely devoted to making false and baseless allegations against the Promised Messiah[as]. Many degrading things were attributed to him. The language used in that magazine was so vulgar that a civilised person would not be able to read it even if he tried and would throw away that piece of filthy journalism with contempt. But, they [government of Pakistan] spent a lot of money and tried to present it as a grand magazine. All those objections that were excluded from the official paper were included in this magazine.

This was part of a scheme. There are some despicable Ahrar rags that publish this material in the form of advertisement. The respectable people of Pakistan never pay any attention to these things, but the Ministry of Information of the government of

Pakistan gives them such importance that they buy these papers and send them to their diplomatic missions abroad. The Ministry of Information thinks that their diplomatic missions are devoted to this task. I wish they could see how the literature they send is being used in the missions. These days it is winter; therefore, it would be no surprise if they were being used to keep the fireplace going. That would be a better use of this rubbish. The members of staff of Pakistani foreign missions are generally pursuing their own interests. Why would they—ignoring their own interests and the luxuries and amusements available to them in Europe and America—waste their time in reading false and one-sided material against Ahmadis? Those who have been in the diplomatic service know how these foreign missions operate and how this type of literature is treated. They only glance at the titles and that is all, but this reminds them that the Ahmadiyya Muslim Jama'at is an organization that needs attention. Otherwise the literature against us has no value.

Extremely Disgusting and Hateful Literature

The government is circulating filthy and abhorrent literature to these missions thinking it to be a great feat. We will provide a comprehensive response to that literature, *insha'Allah.* In fact, the responses have already been prepared. All of it may not be brought out in the form of Friday sermons because other necessities keep arising which have to be highlighted in Friday sermons. So the sequential continuity cannot be maintained. Depending upon the capabilities granted by God, I will describe some of this in my sermons and the rest in other comparatively longer speeches. We had lost the opportunity to reach the world through a debate and to apprize it of the aims of the government and the reasons why they consider us non-Muslim. Previously,

we could not discuss these reasons and could not publish our rebuttal because we were bound by the law and by our commitment to keep our promises. Now this government has put its stamp on it and they have come out with their position. So now we will state our position and we will say it in a way we choose; we will let the whole world know; we will say it in every language, *insha'Allah.*

The Progress of the Ahmadiyya Muslim Jama'at

They [government of Pakistan] cannot compete with us. They are worthless. If they were capable of responding to reasoning, why would they deny us any opportunity to defend ourselves in our country? If they had the courage to withstand the force of logic, would there be any need to confiscate our books and stop our publications? They are a cowardly group of people. If they had even an iota of courage, they would have given us an opportunity to respond, but they cannot deny us this opportunity [now]. We will circulate the refutation of their filthy allegations in every part of the world including Pakistan, *insha'Allah.*

No earthly power can stop the progress of the Ahmadiyya Muslim Jama'at because God Almighty Himself has established this Jama'at. Only God knows best how long this opposition will last. Today I will end my sermon by noting that there are hints of despair in some of the letters I receive. This pains me immensely. I do not want to term it as despair and would like to use some other phrase instead, because these Ahmadi friends are not actually despaired of the Mercy of Allah, but they are drawing inferences without much deliberation. They are being hasty in thinking that the present opposition is different from

the previous ones; therefore, they fear that our headquarter may have to move out of Pakistan and that this persecution will last for a much longer period. Nonetheless, they also have firm faith that ultimately we will be blessed with great victories, as before. However, I feel that a hurried conclusion is being drawn and I am not in favour of drawing such a conclusion.

It is true that history repeats itself but it does not necessarily repeat itself in a manner where all its attendant details are identical. History repeats itself but only in principle. Those principles are laid down in the Qur'an; therefore it will surely repeat itself, because those are God's traditions. They also become the traditions of prophets. These principles can have different forms which depend upon the way these principles are put into action. Therefore, it is not right that we draw inferences about a certain situation unless Allah Himself reveals something or the divine decree becomes so evident that it allows only a single interpretation. Therefore, we should not rush to conclusions.

Great Victories are Destined for Us

We have no choice but to accept the divine decree. Nor should we be displeased with it. Therefore, I want to emphasise that you ought not to rush to conclusions, because rushing to conclusions will lessen your zeal in prayers. If you think that this tribulation is unchangeable and it is going to last for a long time, it will reduce the intensity of your zeal in prayers. For a Godly community, that will be a great loss. It is imperative that we avoid such a state of mind. We must realise that the divine decree shall always prevail. Then why do you reduce your resolve for prayer and supplication? Be like a soldier who fights

under all conditions, takes a bullet in his chest, and does not retreat.

No one can battle with the divine decree. But, God Himself has taught us a way to confront His decree, which is the way of humble and constant supplication. The world of supplications has its own distinct and independent decree that works in its own ways. That is why God says that sometimes the decree of prayer becomes so forceful that He changes His previous decree and allows the prayer to attain its objectives.

An Example to Keep in Mind

The Promised Messiah[as], analyzing the great miracle of Arabia, says that the people of the Arabia, because of their treatment of the Holy Prophet [as], should have been annihilated. Their punishment should have far exceeded that of the people of Noah and thus every single person should have been exterminated. During the terrible incident of the trip to Ta'if, God sent an angel to the Holy Prophet[sas] indicating that the decree of God would well-nigh destroy them. Nonetheless, God said, 'O Muhammad, your fervent wishes, humble prayers and forceful implorations are also creating another decree, which falls within the purview of the divine decree. O Prophet, your feelings and your prayers are more important than every other decree. Therefore, I will not permit these people to receive the fate I had in store for them without your concurrence. Had you, in your extreme agony, wanted to destroy these people, I would have commanded my angels to conjoin these two mountains and obliterate Ta'if from the face of the earth.'

This was a small incident that came before us as an expression of the unknown decree of God. But, that was not the only time when the Holy Prophet [sas] was dear to God; this was not the only occasion when he suffered in the way of God. In fact, there was hardly a moment when he did not suffer. Every day he sacrificed his life for God. We read in the Holy Qur'an:[4]

قُلْ اِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

That is, the Holy Prophet [sas] died for God every day and was resurrected by God every day. The divine decree continued uninterrupted and so did his prayers. According to the Promised Messiah [as], the decree of his prayers prevailed in the end. His prayers were heard in the Heavens and the people who were destined to be exterminated were given eternal life.

As you claim to be the followers of the same Master[sas], you must follow in his footsteps. Do not be in a hurry to wish for the destruction of our adversaries. Instead, keep praying for their revival. May Allah accept your prayers and may they see the light. As far as I am concerned, I consider 1984 a year of the Ahrar but 1985 will be the year of the Ahmadiyya Muslim Jama'at, *insha'Allah.*

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[1] And the Jews say, 'Ezra is the son of Allah,' and the Christians say, 'the Messiah is the son of Allah;' they are but a word of their mouths. They imitate the saying of those who disbelieved before them. Allah's curse be on them! How they are turned away! They have taken their learned men and their monks for lords besides Allah. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him*!

They desire to extinguish the light of Allah with their mouths; but Allah will permit nothing except that He will perfect His light, though the disbelievers may dislike *it.*

He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it.* (*al-Taubah*, 9:30–33)

[2] Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allah took away their light and left them in thick darkness; they see not. (*al-Baqarah*, 2:18)

[3] But it may be that you dislike a thing while it is good for you. (*al-Baqarah*, 2:217)

[4] Say, 'My prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds'. (*al-An'am*, 6:163)

Glossary of Important Terms

Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta'ala*, 'the Most High', when saying His Holy name.

Ahmadi Muslim or Ahmadi—A member of the Ahmadiyya Muslim Community.

Ahmadiyya Muslim Jama'at—(Also Ahmadiyya) The Community of Muslims who accept the claims of Hazrat Mirza Ghulam Ahmad[as] of Qadian as the Promised Messiah and Mahdi. The Jama'at established by Hazrat Mirza Ghulam Ahmad[as], now lead by his fifth *Khalifah*, Hazrat Mirza Masroor Ahmad [may Allah be his help].

Hadith—A saying of the Holy Prophet Muhammad[sas]. The plural is *ahadith*.

Hazrat—A term of respect used for a person of established righteousness and piety.

Holy Prophet[sas]—A term used exclusively for Hazrat Muhammad [sas], the Prophet of Islam.

Holy Qur'an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet[sas] over a period of 23 years.

Huzoor—Your Holiness; His Holiness.

Imam—The Arabic word for a leader. The head of the Ahmadiyya Muslim Jama'at is also referred to as the *Imam*.

Jalsah Salanah—Annual convention or gathering.

Jama'at—*Jama'at* means community. Although the word *Jama'at* itself may refer to any community, in this book, *Jama'at* specifically refers to the Ahmadiyya Muslim Jama'at.

Khalifatul Masih II—Hazrat Khalifatul Masih II (1889–1965), Mirza Bashir-ud-Din Mahmud Ahmad[ra]. He is also called Musleh-e-Mau'ud (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah[as] in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalifatul Masih IV—Hazrat Khalifatul Masih IV, Mirza Tahir Ahmad[rta] (1928–2003) was the fourth successor and a grandson of the Promised Messiah[as], the Founder of the Ahmadiyya Muslim Jama'at, Hazrat Mirza Ghulam Ahmad.

Mahdi—'The Guided One'. This is the title given by the Holy Prophet[sas] to the awaited Reformer of Latter Days.

Maulavi, Mulla or Maulana—A Muslim religious cleric.

Promised Messiah—The Founder of the Ahmadiyya Muslim Jama'at, Hazrat Mirza Ghulam Ahmad[as] of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet[sas] regarding the coming of a Mahdi and Messiah from among the Muslims.

Sahib—A term of respect, similar to the diversity of English terms like *mister* or *sir.*

Sunnah—Traditions/Practices of the Holy Prophet Muhammad sas.

Surah—Arabic word for designating the chapters of the Holy Qur'an.

Ummah—The larger community of Muslims.